

the CRITERION

VOL. XII, NO. 26

INDIANAPOLIS, IND., MARCH 30, 1973

Word from the Archbishop

My dear Family in Christ:

Jesus made it very clear to us that bringing salvation to mankind involves not only man's spirit but his body as well. He not only preached the good news, but He also restored sight to the blind, hearing to the deaf, made cripples walk again, healed lepers, and raised dead men to life. Following in His footsteps, we must be concerned for both the spiritual and material needs of mankind.

Our faith is what prompts us to imitate Our Lord in this regard. Just three weeks ago we pledged ourselves to a Lenten renewal in our lives through acts of self-denial, through devotion to prayer, and through almsgiving. Next Sunday the American Catholic Overseas Relief Collection will be held to give us the opportunity to practice our Lenten resolution to share our material goods with the needy. The theme of this year's campaign tells us what the world needs most—compassion . . . Christ-like love . . . a helping hand.

If needy and suffering peoples are to experience the love of Christ, they must see and feel our compassion for them. Next Sunday lend a helping hand and give generously to the Overseas Relief Collection.

Devotedly yours in Christ,

+ George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

SUPPORTS PRO-LIFE EFFORTS

NFPC parley elects local priest to board

INDIANAPOLIS—A pro-life resolution initiated and sponsored by the Indianapolis province was unanimously adopted by the House of Delegates of the National Federation of Priests' Councils (NFPC) during the organization's sixth annual meeting held last week in Detroit.

Father Martin Peter, co-pastor of St. Thomas Aquinas parish, was elected to a two-year term as provincial representative on the NFPC executive board.

Two other Indianapolis priests attended the four-day conclave—Father James Byrne, pastor of Holy Cross parish, and Father Thomas Stumph, associate pastor of St. Simon parish. Father Byrne, president of the Priests' Association, was a delegate, Father Stumph an alternate.

Recent Supreme Court decisions have "seriously impaired the right to life of the unborn child," the resolution stated. "We priests as moral leaders must be champions of the dignity and sacredness of each human person."

THE RESOLUTION urged support of a constitutional amendment to protect the unborn and pledged cooperation with efforts of the U.S. Catholic Conference, the Bishops and other pro-life groups. It also asked that constitutional change protect the lives "of the aged, the ill, and the disadvantaged."

The Indianapolis province, for which Father Peter will serve as liaison with the NFPC governing body, includes the



FATHER MARTIN PETER

Priests' Association in the Archdiocese, and the Priests' senates of the Gary and Lafayette dioceses. The NFPC has 27 provinces, including a total of 131 member councils.

In an interview here this week, Fathers Byrne and Peter said major topics of interest at the national parley were accountability and collaboration.

Both predicted a more intense collaboration by NFPC with U.S. Bishops' organizations and with local clergy groups. One of the convention speakers, Cardinal John Dearden of Detroit, assured delegates that the Bishops desired and would cooperate fully in establishing closer relations.

TERMING THE NFPC's posture toward the Bishops as one of co-responsible, if sometimes uneasy, mutual trust, Father Reid Mayo, president, pledged cooperation with a new permanent Committee on Priestly Life and Ministry to be set up next November by the National Conference of Catholic Bishops.

The convention theme, "Tensions in Accountability," was highlighted in three featured addresses on gospel, personal and pastoral and managerial accountability.

It was also reflected in Father Mayo's "State of the Federation" report, in which he stated: "We are held accountable to collaborate with all segments of the Church. Collaboration does not imply a

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33rd annual ACCW parley slated Apr. 10-11

The 33rd annual Convention of the Archdiocesan Council of Catholic Women will be held Tuesday and Wednesday, April 10 and 11, in the Indianapolis Hilton Hotel.

ACCW President Mrs. Carl W. Peterson, general convention chairman, announced that the North Indianapolis DCCW will be the host deanery, under the direction of Mrs. John W. Thompson, DCCW president.

Father Patrick Kelly, director of St. Mary's Child Center and associate pastor of St. Luke's parish, has been named as the banquet speaker April 10. His topic will be: "Is There A New Morality?"

A FILM DEPICTING the work of Mother Theresa, an Albanian nun who cares for the helpless and dying in Calcutta, India, will be shown after Father Kelly's address.

Co-speakers for the April 11 luncheon will be Father Donald Schmidlin and Thomas Morgan, both of the Archdiocesan Catholic Charities, who will point up advances in the ACCW apostolate to the elderly. Father Schmidlin also serves as pastor of St. Patrick's parish.

Reservations for convention activities may be made with Mrs. Joseph English, 3980 Alsace Place, Indianapolis 46226, phone (317) 898-2379, or with Mrs. Thompson, 1808 E. 64th Street, Indianapolis 46220, phone (317) 251-7920.

REGISTRATION FOR convention sessions will be held Tuesday from 1 to 1:30 p.m. and from 5:30 to 6:30 p.m., and on Wednesday from 8:30 to 9:30 a.m.

ACCW board members will meet at 2:30 p.m. April 10 to hear annual reports from commission chairmen and deanery presidents. Introduction of newly-elected deanery presidents will follow.

St. Barnabas sets family renewal

INDIANAPOLIS—More than 600 members of St. Barnabas parish will participate in a family-centered renewal program this week-end, March 30-April 1, capping six months' planning.

"Great Things Happen When God Mixes with Man" is the renewal theme for the pilot project jointly coordinated by teams of teen-agers, young couples, and senior citizens, with the Adult Education Division of the Archdiocesan Religious Education Department.

Father Raymond Kuper of Evansville will speak Friday evening on "Scripture in the Daily Life of People."

Saturday's speaker on "Change" and "Family Life" will be Father Eric Lies, O.S.B., of St. Meinrad Archabbey. The social dimension of liturgy will be explored in the Sunday liturgy, with Father John Sciarra, pastor, as principal celebrant.

Other week-end activities will include prayer services, activities, games, a "nostalgia room," dinner and films, designed for maximum involvement of participation by all age groups represented.

Parish chairmen are Mr. and Mrs. Jerry Carr, with Sister Gilchrist Conway, S.P., of the RE Department, serving as consultant.

Cardinal Krol named to Rome Congregation

VATICAN CITY—Cardinal John J. Krol of Philadelphia, president of the U.S. National Conference of Catholic Bishops, is one of eight new members named by Pope Paul VI to the Doctrinal Congregation.

The Pope also named three Vatican prelates as consultants of the same congregation.

New members of the congregation, in addition to Cardinal Krol, are Cardinal Sebastiano Baggio, newly appointed prefect of the Congregation of Bishops; Maronite-rite Archbishop Ignace Ziade of Beirut; Archbishop Jean Zoa of Yaounde, Cameroon; Archbishop William Philbin of Down and Connor, Northern Ireland; Bishop Paulus Rusch of Innsbruck, Austria; Bishop Miguel Roca Cabanellas of Cargagena, Spain, and Bishop Joseph Heuschen of Hasselt, Belgium.

New consultants are Archbishop Augustin Mayer, secretary of the Congregation for Religious; Msgr. Albert Descamps, secretary of the Pontifical Biblical Institute, and Msgr. Philippe Delhay, secretary of the Pontifical Theological Commission.

Franciscan Sisters to hold Prayer Day

INDIANAPOLIS—The Sisters of St. Francis, Oldenburg, will sponsor a Day of Prayer for members of the congregation on Saturday, March 31, at Marian College, Sister Velma Roof, S.C.N., a psychologist on the staff of King's Center, operated by the Sisters of Charity of Nazareth, at Nazareth, Ky., will be guest resource person.

Appointed

The Chancery Office this week announced the appointment of Father Ernest Waechter, O.F.M. Conv., as temporary chaplain of St. Anthony's Hospital, Terre Haute, effective March 26.



HOME, SWEET HOME—Such might have been the thoughts of Air Force Captain Hubert E. Buchanan last week as he returned to a tumultuous welcome in his hometown of Austin, Ind., after release from six and one-half years' imprisonment by the North Vietnamese. Capt. Buchanan is shown above shortly after exchanging his military uniform for natty "new threads" in his parents' home, which he visited for the first time since Christmas of 1965. The captain's mother is at the left.

THE INDIANA GENERAL ASSEMBLY

Abortion go-round kills Senate bill

BY B. H. ACKELMIRE

with the U. S. Supreme Court's 1972 ruling on capital punishment.

The court decided the death penalty as it was applied in many states was capricious and discriminatory, and, if used, should be mandatory punishment for specific crimes.

Sendak urged the bill be sent to the House for consideration, saying there was ample evidence that the majority of the state's citizens favored its passage. The bill was approved earlier by the Senate with only a handful of dissenting votes.

IN ANSWER TO committee questions, the attorney general said the death penalty

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INDIANAPOLIS—In what was slated as its last meeting of the session, the House Human Affairs Committee on Tuesday stripped the Senate abortion bill, inserted the House bill, and voted 7-2 to send the hybrid onto the House floor with a "do pass as amended" recommendation.

The committee also voted 6-4 to pass without recommendation the bill mandating the death penalty for nine categories of capital crime.

The action took place in a three-and-a-half-hour meeting that was marked by emotional harangues and heated disputes over motives and procedures. When it was over, this was the status of legislation to regulate abortion:

The more restrictive Senate measure, sponsored by Sens. Joan Gubbins and Charles E. Bosma, is out. In its stead and carrying its title is the House bill sponsored by Rep. Ray Richardson, which passed the House three weeks ago and has since languished in a Senate committee. It was extensively amended in committee and on second reading and is expected to be changed further to include some of the Senate restrictions in an effort to gain Senate concurrence.

COMMENTING ON the prospects of Senate approval, Mrs. Gubbins said, "If whatever comes out of this committee is just as restrictive (as the Senate version), I will suggest the Senate concur. I don't want to be involved in any kind of House-Senate fight. I just want to get as good a bill as possible."

Committee chairman Dan Huff's announcement that he was prepared to offer 10 amendments to the Senate bill precipitated the stripping maneuver.

Several members, in a show of pique, noted that the Senate had more than enough time to act on the House-sponsored bill but did not do so.

Rep. Robert DuComb of South Bend, saying he saw no reason for a protracted effort to amend the Senate bill when "the bill we passed is a superior bill in my judgment," moved that the language of the Senate bill be deleted and the House bill substituted.

Rep. Jewell Harris of Gary remarked that the committee knew the House bill thoroughly having heard it twice, but was relatively unacquainted with the Senate bill. He urged agreement on the switch.

ON THE ROLL CALL for approval, there were only two dissents. One came from Rep. Donald R. Lash, retired FBI agent, who has maintained all along that he could not vote for abortion in principle.

Testimony on SB 9, the bill mandating the death penalty for nine types of crimes, was led by Attorney General Theodore L. Sendak, who said the proposed measure was a "model bill that has been adopted by Arizona, word for word" and is under consideration by the legislatures of several other states.

The bill, he continued, was the end product of a special committee assigned the job of bringing Indiana law into line

Open House

CAMBRIDGE CITY, Ind.—Open House and Dedication for the new catechetical center and parish hall at St. Elizabeth's parish here will be held Sunday afternoon, April 1.

Archbishop George J. Bishop blessed the structure this past Tuesday evening following his Confirmation visit in the parish church.

Pastor of St. Elizabeth's is Father Paul English.

Pope weighing move to expand papal electors

VATICAN CITY—Pope Paul VI has said that under a tentative plan for changing the method of electing his successor Eastern-rite patriarchs and representatives of the world's bishops would be included as papal electors.

The plan would include non-cardinals among papal electors for the first time since the 11th century.

The Pope sketched some details of his plan in a March 24 address to the Council of the Permanent Secretariat of the Synod of Bishops. It is this very council—12 of whose members are named by national bishops' conferences and three by the Pope personally—which would be incorporated into the new electoral assembly.

"We have been considering this plan for some time and we hold it to be in harmony with the history of the sacred college of cardinals and with the various wishes manifested after the recent (Vatican) Council," he said.

"It would present a twofold advantage. To the same sacred college it would associate, for the election of the Pope, a highly qualified representation of the Synod of Bishops. It would also admit into that same election a group that renews itself frequently."

THE POPE RECALLED that the 15-member council of the Synod's secretariat remains in office only until each subsequent synod. The Synod of Bishops has met every other year since 1967, but now will meet at three-year intervals.

Seven of the 15 members of the present council are cardinals and therefore would by that fact alone take part in a papal election.

The Pope said that if he actualizes his plan, only those members of the synodal council whose names are explicitly approved "by the pontifical authority" would be eligible to elect a Pope.

He said also that in the same eventuality, only those Eastern-rite patriarchs who are in communion with the Holy See and who "have received explicitly the communion (acknowledgement) from the supreme pontiff" could take part in a papal election.

Just as he had done in his March 5 speech to new cardinals, when he revealed he might add patriarchs and other non-cardinals to the papal electors, the Pope recalled that objections had been raised to including Eastern-rite patriarchs in the essentially Latin-rite institution of the college of cardinals.

In neither case did he state that these

(Continued on Page 3)

Lady of Grace prioress re-elected

BEECH GROVE, Ind.—The Benedictine Sisters of Our Lady of Grace Convent here re-elected Sister Mary Philip Seib as prioress of the community in an election ceremony in the convent chapel Saturday, March 24. Archbishop George J. Bishop officiated at the election proceedings.

Sister Mary Philip's present six-year term of office will expire in June. Her new term will be for a four-year tenure. This was the community's third election. Sister Mary Robert Palmer was the first prioress.

A VETERAN educator, Sister Mary Philip, 53, has served as teacher and principal in Archdiocesan communities including Tell City, Cannelton, Bradford, Floyd's Knobs and Indianapolis. From 1964 to 1966 she was administrator at St. Paul Hermitage, a retirement home located on the convent grounds.

Sister Mary Philip, an Evansville native entered the Benedictine Convent of

the Immaculate Conception, Ferdinand, in 1935. She is a charter member of the Beech Grove convent which was founded from Ferdinand and became independent in 1961. She has an undergraduate degree from St. Benedict College, Ferdinand, and an M. A. Degree in guidance from Catherine Spalding College, Louisville.

Our Lady of Grace Convent has 112 members in final vows, 10 junior professed members (temporary vows), two novices and one postulant.

THE SISTERS teach in 17 public and parochial schools and three secondary schools in the Indianapolis Archdiocese and St. Louis, work in religious education programs and operate the Hermitage.

The schools are located in Beech Grove, Indianapolis, Columbus, Seymour, Clarksville, Corydon, St. Joseph Hill, Starlight, Floyd's Knobs, Tell City, St. Mark (Perry County), Siberia, Cannelton, and St. Louis, Mo.



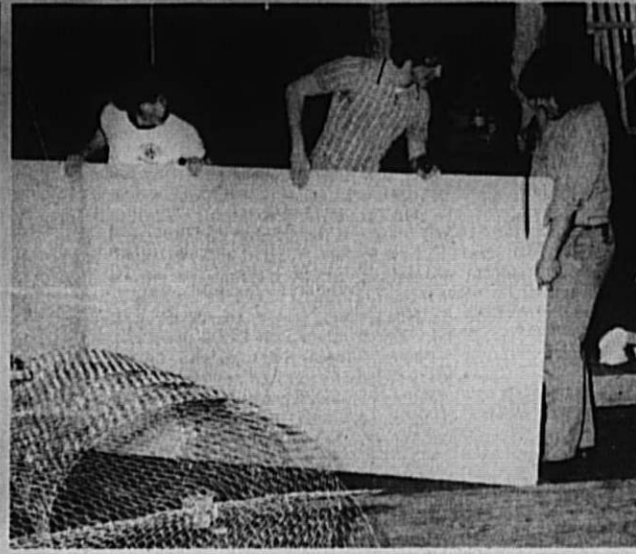
CONVENT SUPERIOR RE-ELECTED—Archbishop George J. Bishop presided at last Saturday's election of the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, at which Sister Mary Philip Seib, O.S.B., was re-elected to a four-year term. The new term will begin in June. The two are shown above in the convent dining room following the election. All 110 professed members of the convent participated in the election.



NEW TERRE HAUTE CYO CENTER—A campaign fund is underway in the Terre Haute Deanery to raise \$10,000 to complete the remodeling of its new regional office and community teen center, located at 1117 Wabash Ave. Father John O'Brien, CYO Director and associate pastor of St. Patrick's parish, Terre Haute, is shown in the first photo at the entrance to the building, discussing renovation plans with Lou Savage, Clinton, president



of the Deanery CYO Board of Directors. In the second photo, Schulte High School students Patti McGlove, Joan Crawley and Julie Burns (left to right) check the campaign progress on the large goal poster in the center's lobby area. Three students aiding the remodeling project, third photo, include (from left) Steve Strange, Greg Seger and Art Nasser. Strange and Seger are Schulte students, while Nasser attends South Vigo. The first



floor of the center will contain the regional office and a portable proscenium theatre, which the students are constructing. The basement area will be equipped with table tennis and pool tables. Additional conference rooms will also be available in the building. The center is expected to be open in late April on a limited basis, with full usage anticipated by summer. Address for contributions is: CYO, P.O. Box 3123, Terre Haute, IN.

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Right-to-Life movement launches bracelet drive

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ST. PAUL, Minn.—Borrowing from the success of POW bracelets, the nation's pro-life forces are launching a similar countrywide campaign to call attention to the right-to-life movement.

Originating in Minnesota, the "bracelets" campaign will be both a fund-raising tool for anti-abortion groups and an educational method of protesting the Supreme Court's abortion decision.

Both the National Right-to-Life Committee and the National Youth Pro-Life Coalition have endorsed the program.

Like the POW bracelets which are to be worn until all prisoners are safely home, the pro-life bracelets are to be worn until the Supreme Court decision is overturned.

The bracelets, which will feature an ancient symbol called the "circle of life," are the brainchild of a Mayo clinic physician, Dr. Thomas Hilgers,

long active in the national pro-life movement.

DOUGLAS DAHL, Minneapolis coordinator for the bracelet sales and a member of Save Our Unwanted Life (SOUL), said pro-life forces expect to sell a million bracelets. He is convinced even more can be sold.

Half of the proceeds from bracelet sales will go to pro-life groups, Dahl said.

He said the "circle of life" bracelets represent an attempt to broaden the image of pro-life groups—especially the youth-oriented SOUL—from that of being one-issue groups. The SOUL spokesman said the pro-life campaign will take in such issues as euthanasia and capital punishment as well as "quality-of-life" issues such as poverty and ecology.

However, primary attention will still be focused on the abortion question, Dahl said.

THE BRACELETS will feature the Greek letters alpha and omega—symbols for the beginning and end—and the

"circle of life." They will also bear the date of the Supreme Court decision—Jan. 22, 1973—which the pro-life literature terms "a day of infamy."

Besides bracelet sales, SOUL in Minnesota plans to expand its activities to include week-end picketing of hospitals which perform abortions as well as

several special 24-hour vigils at some.

SOUL—the local affiliate of the National Youth Pro-Life Coalition—also hopes to establish chapters at every college and high school in the state, Dahl said.

He said he envisions the bracelets as only the first step

in making the pro-life message more visible in everyday life and said plans for such items as pro-life medallions and T-shirts are also in the works.

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Pope Paul views restored Pieta

VATICAN CITY — Pope Paul VI observed the feast of the Annunciation, March 25, by praising Mary as the "masterpiece of grace" and by visiting Michelangelo's restored Pieta, masterpiece of the Madonna and the dead Christ, which was severely damaged last May but is now on view again.

Visitors in St. Peter's Basilica may now see the restored masterpiece through glare-proof glass.

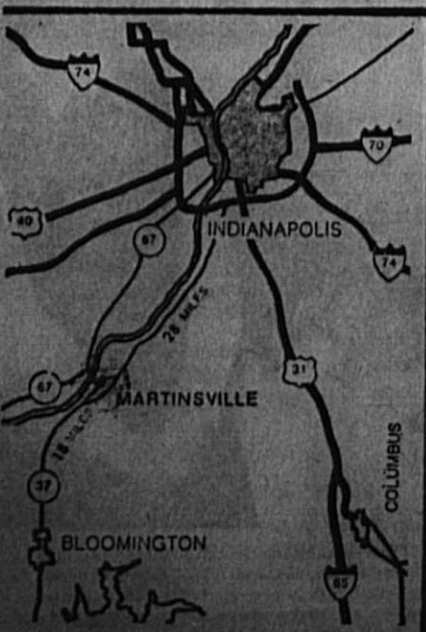
In his brief discourse on March 25, Pope Paul hailed Mary as the "most humble and most pure one who with loving obedience assented to become the virgin mother of the Man-God."

The Pope then told the crowds he was going down to St. Peter's to venerate the "incomparable image of the Pieta of Michelangelo, now happily restored."

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THE TACKER

Austin 'turns out' for native son

BY PAUL G. FOX

He appeared a little thin. But then he always was lean and trim.

We are speaking of Air Force Capt. Hubert E. Buchanan of Austin, who was treated to a storybook, gala home-town reception last Friday, reserved for returning war heroes.

"Hubie" (or Hugh) Buchanan, a modest chap by nature, was a trifle uncomfortable at the lavish attention showered upon him. But he wore it well. He had a warm smile, handshake and greeting for all who turned out.

Awaiting him at the Austin interchange with Interstate 65 upon his arrival with a motorcade from the Louisville airport was the city's fire engine, which he mounted alongside two score of youthful "fans" waving flags and banners. Also aboard were his parents, Mr. and Mrs. Hubert A. Buchanan, members of American Martyrs parish, Scottsburg.

Crowds estimated at 3500 lined the two-lane highway a short few blocks into Austin. All assembled on the school grounds for the official welcoming program, headlined by Congressman Lee Hamilton, a representative of Gov. Otis Bowen and other civic and community leaders.

THE NEWS MEDIA jockeyed for position on or near the platform and nearby rooftops. Teenage girls, who probably had never met the bachelor pilot, wept openly, caught up in the emotion of the moment. Others were misty-eyed. Everyone felt the lump in his throat.

Mobs of youths and other townsfolk crowded into the school cafeteria for the opportunity to shake hands with the ex-POW, who maintained his composure throughout the unique experience.

Back at the family homestead on S. First Avenue, the "extended family" and close personal friends were gathering. The table was spread, many items having been brought by neighbors in typical Hoosier-hospitality fashion. Parking was at a premium and the yard began to fill with the overflow from the attractive frame home.

Hubie soon arrived. His last "home visit" was at Christmas, 1965.

He greeted all and readily posed for family shutterbugs. Then, glancing around, he sounded the "last call" for photos of him in uniform before disappearing upstairs to change into "civvies."

HE EMERGED SHORTLY, nattily attired in a

"radical" sport shirt (a birthday present from his brother, Father Donald Buchanan), knit vest, slacks and a "borrowed" belt (he had left his behind at Wright-Patterson AFB, Dayton). The only vestige of the military uniform was his dress shoes, having "forgotten" his other ones.

After a week-end of relaxation, Capt. Buchanan returned to the base hospital this week. He expects to begin a 90-day leave today or tomorrow. Immediate plans include a little traveling, perhaps in that new car promised all returning POW's by the Ford Motor Company. And perhaps a visit next month to the White House for a reception announced by President Nixon.

FIRE THREATENS SCHOOL'S FUTURE—The destruction of Byrne Hall at St. Mary's (Ky.) College has threatened the future of the 152-year-old school, college officials have stated. The two-story, 89-year-old building housed the seminary's library, auditorium, two student recreation rooms and the campus store.

Father John Lesousky, C.R., college president, described the \$500,000 loss as "staggering" to the small rural seminary, attended by many Archdiocesan priests and laymen.

Two Indianapolis alumni are soliciting funds, library materials and other usable items for the college. Father Charles McSweeney, pastor of St. Francis de Sales parish, 547-3519, and Jim Renforth, 898-9675, have made arrangements to transport all contributed items to St. Mary's around the middle of April.

They would appreciate help to make it a truckload.

OPEN FOR TOURS—The James A. Allison Mansion at Marian College will be open to the public from 2 to 4 p.m. Sunday, April 1, for inspection. Guided tours by student hosts are free of charge. Reputed to have cost \$2 million when constructed in 1914, the house is listed in the National Register of Historic Places and in the recently-completed Indiana State Historical Survey.

SEBASTIAN TEMPLE RETURNS—Sebastian Temple, a national figure in music, yoga, meditation and lecturing, will speak and sing at a Christian Day of Renewal, to be held at St. Lawrence parish, Indianapolis, on Saturday, April 7. The program will begin at 9:30 a.m. and conclude with Mass at 5:30 p.m. Reservations are limited. Cost is \$10 per couple, \$6 single and \$4 students, including lunch. Call Sue Randolph, 849-3746, or Jeanne Webber, 823-8230, for tickets or other information.

INDIANAPOLIS

Calendar of Events

SATURDAY, MARCH 31
Holy Angels Spring Card Party at 1 p.m. in the Urban Ministry Center, 1456 N. Delaware. Admission \$3.

SUNDAY, APRIL 1
Card Party in the Father Busald Hall, Shelby and Tabor Sts., at 2 p.m. All games played and blind tallies accepted.

WEDNESDAY, APRIL 4
"Tulip Time" Card Party, sponsored by the Women's Club of St. Andrew's parish in the church hall, 3803 Denwood Drive.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Diocese planning to restore grades

GREEN BAY, Wis. — The decline in Catholic education, marked by school closings and diminishing enrollments, has reversed slightly here.

Eight schools in the Green Bay diocesan school system plan to restore grades previously eliminated, and six schools have reinstated grades during the current school year.



GUILD PLANS CARD PARTY—The Ave Maria Guild will sponsor a Card Party for the benefit of St. Paul Hermitage, Archdiocesan retirement home, at 2 p.m. Sunday, April 15, in the student center of Our Lady of Grace Academy, Beech Grove. Mrs. Roy Rhydy, above right, is chairman of the event. Also shown is Mrs. Robert A. Reimer, ticket chairman. Tickets are available at \$1.25 each by calling 881-2260 or 849-5840.

NFPC parley elects

(Continued from Page 1)
sellout or a betrayal. It means making our contribution to the whole by speaking honestly and forthrightly, by accumulating accurate data, by being Christian and professional in making known the motivations, feelings and needs of the priest and the entire Church as we have come to know those needs."

FATHER PETER, who said the NFPC is often referred to as "that group that wants to do away with celibacy," noted that only one of the many resolutions adopted at the convention related in any way to celibacy.

The resolution endorsed and appropriated funding for a new Gallup Poll of the laity concerning their views of optional celibacy.

The resolution cited "an apparent significant change of opinion" in the period between polls taken in January and June, 1971, indicating laymen were increasing in favor of such an option.

Among resolutions considered significant by Father Byrne and Father Peter and adopted by the convention were the following:

—Petition Congress to oppose attempts by the Nixon administration to impound funds for social programs in the areas of health and housing.

—Urge member councils to hold workshops to study the question of amnesty, on which

there is presently "no consensus" among U.S. Catholics. The delegates declared their approval of unconditional amnesty as "a true Christian response."

—Oppose efforts to reinstate capital punishment and support local and national efforts regarding penal reform.

—Endorse the boycott of iceberg lettuce not bearing the symbol of the United Farm Workers organization.

—Encourage further support of the Bishops' Campaign for Human Development fund and the overseas relief collection.

—Urge the cooperation of member councils in obtaining Church-related employment for laicized priests who have lawfully resigned.

Asked about reports that the NFPC was trying to move away from its liberal image, Father Peter said he did not notice any concern among delegates with conservative or liberal labels.

He said the organization represents a broad cross-section of priests and many of the member councils have a definitely conservative cast.

He stated that his goal as a two-year member of the executive board would be to promote closer cooperation and more frequent dialogue between the national office and local councils in the Indianapolis province.

Pre-Cana meet Golden Wedding

BROOKVILLE, Ind.—A Pre-Cana Conference for engaged couples will be sponsored by the Lawrenceburg Deanery Board of Education at St. Michael's parish here Sunday, April 8, starting at 1 p.m.

Speakers at the one-day conference will include: John O'Bryan of Cincinnati, communications; Mr. and Mrs. John Kinker of Sunman, budgeting, finance and insurance; Mrs. Nancy Mauricio, R.N., of Rising Sun, medical; Father Louis Schumacher of Brookville, moral and spiritual aspect; Father James Sweeney

JEFFERSONVILLE, Ind.—Mr. and Mrs. Floyd Ted Throckmorton, members of St. Augustine's parish here, will observe their 50th Wedding Anniversary on Tuesday, April 10.

They are the parents of William Ted and Robert C. Throckmorton of Jeffersonville, and Mrs. Carolyn DeMichele of Louisville. They also have eight grandchildren.

of Lawrenceburg, sacrament of marriage; and Father John Turnbull, O.F.M., of Batesville, marriage ritual.

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Abortion go-round kills bill

(Continued from Page 1)

was a deterrent to "the professional killer." Commenting on the fatal beating of the manager of an Indianapolis work release center, Sendak stated, "It would stop repeat cases such as this appears to be." (One of the two men indicted in the slaying had previously been charged with murder.)

Other testimony in support of the bill came from representatives of the Marion County prosecutor's office and the Fraternal Order of Police.

Appearing in opposition were spokesmen for such groups as the Church of the Brethren, Indiana Council of Churches, the Indiana-Kentucky Synod of the Lutheran Church, Indiana Friends Committee on Legislation, and Church Women United of Indiana.

Members also received copies of an Indiana Catholic Conference statement opposing the reinstatement of the death penalty. "Any needless, purposeless taking of human life is an affront to all life. Even the most wretched and unfortunate human being has a life which must be regarded as inviolable," the statement read in part.

CHAIRMAN HUFF, who said he was troubled by some of the bill's provisions, offered three amendments. One necessitating proof of premeditation in such crimes as skyjacking and rape was voted down. Amendments adopted by the committee inserted the definition of hijacking as it is contained in the federal hijacking law and provided that juries could find defendants guilty of second degree murder even though an indictment charged first degree murder.

Following committee discussion, it was moved that the bill be passed out of committee with a "do pass as amended" recommendation to the full House. A 5-5 tie vote on the motion was immediately followed by another motion that the committee reconsider its action.

Opponents, who argued the first vote defeated the bill, heatedly objected to reconsideration. The ensuing hassle over procedure resulted in a short recess to consult the parliamentarian.

When the meeting resumed, the motion to reconsider was approved as in order and carried 5-4. Subsequently another motion was made to pass the bill out of committee as amended but without recommendation.

The bill was approved 6-4, but only after one member — Rep. DuComb — passed on the first roll call and then changed his vote to aye.

Pope weighing

(Continued from Page 1)

objections had come from the Eastern-rite churches.

POPE PAUL USED the word "conclave" several times in speaking of the election of a future Pope. This seemed to say that whatever changes he might make in the election of a Pope, the conclave system will be preserved.

Excommunication ruled in taping of Confessions

VATICAN CITY—The Vatican has ruled that anyone violating the seal of Confession by making recordings of Confessions or publishing the texts of them is automatically excommunicated.

The warning of excommunication was published March 23 by the Doctrinal Congregation, the Church's top administrative office dealing with matters of faith and morals and specially charged with the defense of the sacrament of Penance.

The sanction of excommunication went into effect March 23, it was explained by the Vatican press office.

The excommunication decision was announced after news stories in the Italian press reported the forthcoming publication of an Italian book entitled "Sex in the Confessional."

THE BOOK, the work of two Italian journalists, consists of the texts of 112 tape-recorded Confessions conducted throughout Italy over a four-year period. The authors of the book said the Confessions were staged without the knowledge of the confessors and the contents of the Confession were so arranged as to concentrate the confessor's attention on various sexual problems.

Reportedly, the texts of the confessions reveal a wide divergence among confessors in approaching the problems posed by the "penitents." One of the authors, Norberto Valentini, maintains he did not violate the secrecy of the confessional because the Confessions were "worked out before hand in cold blood on chosen subjects."

The March 23 declaration of the Doctrinal Congregation is aimed at closing that approach. That declaration, signed by the congregation's new secretary,

the Senate if it does not reflect the restriction contained in the original Senate bill. Bauer, unlike many other legislators, believes that having no regulation law would not be all that bad. If such a situation prevailed in many of the states, he feels that Congress would be under greater pressure to overrule the Supreme Court ruling.

THE LEGISLATURE, which recessed after meeting Wednesday, its 53rd working day, will be racing the clock when it convenes again Monday. There are only eight working days remaining. Bills that are still in committee are considered dead and many of those passed out are likely to be lost in the shuffle.

Supporters of HB 1189, which grants short furloughs to selected prisoners prior to release, are breathing easier. On Monday the Senate passed the bill 38-6. The Indiana Catholic Conference and many other church groups supported the measure.

The Church-related coalition working in the area of judicial and penal reform won one and lost one last week. The Senate passed 28-21 and sent to the House a bill creating a statewide public defender system. But the Senate defeated a bill which would have permitted pretrial release without bail of those persons charged with minor offenses and expected to appear for trial. The proposal was modeled on a three-year-old bill project in Marion County which encourages release on recognizance for first offenders.

THE BILL making owners of theaters showing pornographic movies liable to prosecution under public nuisance statutes is still pending in the House. The House Courts and Criminal Code Committee last week approved the bill 10-0 and sent it to the floor with a "do pass" recommendation.

Dominican Father Jerone Hamer, states:

"Anyone who defames the sacrament of Penance by making a tape of Confessions, either true or simulated, and anyone taking part formally in this or similar publications, as author or assistant, puts himself outside of the communion of the Church; that is, he incurs excommunication ipso facto . . ."

ONE VATICAN official said that from the terms of the congregation's statement it would appear that Valentini and his assistants are not at present excommunicated because the tapes were made before the statement was issued. He added, however, that it would seem that if the publication of their book, "Sex in the Confessional," is carried out, both the authors and the publishers would face automatic excommunication.

In a verbal statement made by the Vatican press office, it was made clear that the excommunications referred to in the congregation's statement applies to "penitents or pseudo-penitents" who tape or publish texts of Confessions. Confessors are bound under serious penalties of excommunication by canon law to preserve the secrecy of the confessional.

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Jesus Did," the Bishops blueprinted a challenge to commitment. If the interest evinced here last week is valid indication, there is—at the very least—a strong nucleus of clergy, Religious and laity eager to begin testing and implementing guidelines contained in the landmark document.

The pastoral ties together the essence and scope of total Catholic education. It is primarily a vision of growth not of change. It does not ask an overnight miracle. Rather it seeks thoughtful, persistent progress.

The guidelines preserve with care those foundations on which

out timbers and replacing them with new. But the foundation essentially remains the same. The great differences are in the superstructure.

Education does not stop with the schoolhouse. It is a lifelong process of assimilation and formation. Moreover, Catholics who receive any formal education in Church schools are now in the minority in nearly all sections of the country. So it is imperative that the Church establish new directions for concentrating on the new majority; that it explore the potential of programs, techniques, locales and circumstances; that it maintain close, continuing relationship with all age and interest groups; that it devise effective formal instruction for informal situations; and that the traditional forum of the pulpit be dramatically enhanced.

Beyond that, there must be renewed recognition that teaching, as Jesus did it, also bears the burden of service to the family of the Church and to the community at large.

Even so, inspiration and ingenuity are not enough. A total educational ministry stands little hope of success without the cooperation not only of those in the teaching apostolate but of all

in which he is called upon to exercise his priestly ministry?

I have heard these and a number of related questions debated from every conceivable point of view and I couldn't begin to count the number of hours I have spent reading about them in learned books and periodicals. I have collected more material on this particular subject than on any other subject I can think of at the moment.

EVEN AT THAT. I have yet to formulate, to my own satisfaction, anything like a clear-cut universally applicable set of answers to the questions raised above. I am still somewhat ambivalent in my own thinking about the role of the institutional Church and its ministers in the political and social order.

While I find it easy enough in my own case to decide pragmatically on a specific course of action—even militant action—in a particular set of circumstances or in the face of a particular controversy, I am not prepared to come up with an all-purpose

the faithful. Thus we strongly urge a thorough reading of the pastoral in order to see the total picture as it is seen by the Bishops. While a limited supply lasts, copies of the pastoral in booklet form are available at the front counter of the Office of Education, 121 W. Georgia, Indianapolis (60 cents) or by sending \$1 to Publications Office, U.S. Catholic Conference, 1312 Massachusetts Ave., N. W., Washington, D.C. 20005. Read it and rejoice. —B.H.A.

ON THE ONE hand, they criticized "an unbalanced emphasis on the social gospel." On the other hand, their wrap-up statement summarizing the speeches delivered at their Assembly placed great emphasis on the need for political action.

The statement doesn't indicate the range of problems to which these "Catholic interest groups in the political arena" would be expected to address themselves. I think it's a fair guess, however, that the Sisters were referring specifically to abortion and school aid.

If Catholic interest groups in the political arena can do anything effective with regard to these two problems, more power to them. But my question is this: If it is proper for Catholic interest groups to take a political stand on these two issues, why, then, did the delegates to the Philadelphia Assembly feel constrained to sound such a solemn warning against "an unbalanced emphasis on the social gospel?"

WHY PICK AND choose in such an arbitrary fashion between those issues which call for political action and those which do not? If it is proper for the institutional Church and its ministers to get involved politically on some issues, why shouldn't we also get involved politically on other economic and social issues—housing, slum clearance, racial discrimination, health care and farm labor, to cite but a few examples?

It's interesting to note that there has been a good deal of talk in Catholic circles about civil disobedience in the aftermath of the Supreme Court's recent decision on the abortion issue. That's all fine and dandy—presuming that the people who talk this way really mean it and are

get the reputation of being a one-issue or two-issue organization.

ONE FINAL WORD. The statement issued by Perfectae Caritatis at the conclusion of its recent Assembly claims that there is "growing papal concern about the loss of faith and the unbalanced emphasis on the social gospel." I am not sure I know what that means. If it means that social action shouldn't be emphasized to the neglect of prayer, for example, that's one thing. I would expect the papacy to be concerned.

On the other hand, I hope the statement doesn't mean to imply that the papacy thinks that Catholics are putting too much emphasis on the social gospel. That simply isn't true. To the contrary, the papacy never tires of saying that Catholics should become more, rather than less, involved in the field of social action.

The papacy and the Synod have also placed heavy emphasis on the need for "ecumenical" social action. That doesn't mean that the formation of "Catholic interest groups in the political arena" is necessarily ill-advised. It does mean, however, that—other things being equal—Catholics ought to opt, whenever possible, for an ecumenical, as opposed to a strictly Catholic, form of political and social action.

Approve abortion for 'serious situations'

EDMONTON, Alta.—Almost 88 per cent of the readers of the Western Catholic Reporter—Edmonton archdiocesan weekly—agree that "there are some serious situations when an abortion should be allowed," according to a recent survey.

Almost 44 per cent of those surveyed feel that decisions about abortion should be left

military dictatorship that still flourishes with United States encouragement. One of its first actions was to oust the archbishop primate of Greece, in violation of canon law, and purge all the bishops who opposed them.

The colonels quickly renewed agitation in Cyprus and smuggled back into the island the terrorist leader, Colonel Grivas, earlier exiled by Makarios. Under pressures from Athens, the three Orthodox bishops on the island began simultaneously to play politics, urging Makarios to resign the presidency.

IT QUICKLY became clear, however, that the progressive-minded archbishop had a solid base in the community. Popular demonstrations throughout the country were so overwhelmingly in his favor that nobody was found to challenge him when the time came for new presidential elections. And so the enigmatic archbishop maintains precarious peace in his homeland.

In his favor is the fact that the archbishop of Cyprus is elected by the people of the island. The Church in Cyprus was established by Saints Paul and Barnabas, and it has been autonomous since the Council of Ephesus in the year 431. The Church of Greece, controlled by the colonels, has no canonical jurisdiction over it.

completely to the woman involved and her doctor.

The survey was conducted among 600 scientifically selected households from the 18,000 households that receive the Western Catholic Reporter. It was supervised by Father Leo Klug, a lecturer in sociology at Newman Theological College here.

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Self-study report outlines future for Marian College

INDIANAPOLIS — "Dynamic Catholicism, quality education and public service"—the basic institutional goals of Marian College—have been strongly endorsed and redefined in a report recently submitted to the college's president, Dr. Louis C. Gatto, by the Self-Study and Planning Commission.

Chairman of the two-and-one-half-year old commission's steering committee, Sister Mary Carol Schroeder, O.S.F., indicated that the report's 15 specific recommendations "were designed to streamline the college's academic development in line with current thought and approaches to general education."

Eight independent committees, involving trustees, administrators, faculty, students, alumni and the general public, worked on the self-study since the summer of 1970 when the commission was launched at the request of the former Marian president, Dr. Dominic Guzzetta.

Purpose of the study was "to assess the status of Marian College at the opening of the decade and to indicate what direction the school should take in the years immediately ahead."

Specific areas covered by the commission included: institutional goals, academic program, student life, faculty, governance, physical facilities and budget and finance.

Highlights of the final report follows:

GOALS

The "dynamic Catholicism" objective was seen predicated on the fact that "a substantial core of the college community profess Catholicism in a convinced and ever-deepening faith, expressing itself in a continuing renewal of Christian living, witness and service."

Such a goal "demands a campus atmosphere of Christ-like charity, marked by mutual acceptance of and practical concern for all persons as individuals," which requires formation within the college of "a self-developing and self-deepening community of students and faculty sharing common goals."

Curricular emphasis to achieve this basic goal necessitates the "full human and spiritual development of the student, regardless of his religious tradition."

The second objective of "quality education" calls for an academic program of excellence which provides "a firm foundation in the humanities, fine or creative arts, the social studies and the natural sciences, synthesizing the best of traditional knowledge and understanding with the most recent advances and even foreseeable future developments."

"Innovation in content and/or organization of subject matter to meet the needs of a changing society" were seen as distinguishing features of such a program.

'Dynamic Catholicism' that respects tradition yet eagerly meets challenges of change, increased secularity, and diverse needs . . .

utilizing teaching procedures that are strongly goal-oriented.

Public service, the third institutional goal, is an expression of dynamic Catholicism in action, the report stated. "(It) recognizes the importance of preparing well-informed, community-concerned citizens, sensitive to social need, and motivated by a philosophy of social action which expresses itself in voluntary personal involvement in human problems."

GOVERNMENT

Concerning the college's government, the report recommended continued modifications in the present structure, recognizing representation by all elements of the campus community in policy decisions: administration, faculty, staff and students.

"Rather than attempting to allot rights and powers to various segments of the college community," the report stated, "let the college governance operation reflect a philosophy of cooperation in a spirit of mutual respect and trust, emphasizing common concerns rather than differences."

ACADEMIC DEVELOPMENT

A change in the academic organization of the college from departmental-based to divisional-based administrative units while retaining departmental identity was recommended, resulting in broader-based working units where academic program planning, staffing and curriculum implementation take place.

Conversion of the semester-hour program to a course program with four-hour courses preferred and a limited number of half-courses was suggested, along with a study of department and/or majors having declining enrollments.

Appointment of a director of general education to administer the student's general education requirements was endorsed, while revising and reducing such requirements to one-third of the student's total program spaced over four years.

Attention to the college's Evening Division and Summer School was also urged. Appointment of a director "with power to plan and schedule a long-range program involving an associate degree for the part-time student" was suggested, should the programs continue.

Increased reliance upon the college

library as a "learning center" was endorsed, stimulated by the provision of faculty seminars and workshops "to encourage and support a community of scholars and an intellectual atmosphere favorable to teaching and learning."

FACULTY

The commission's steering committee, citing a lack of consensus on the subject, asked for a moratorium on faculty tenure and charged the administration "to establish an alternative to the present policy."

While retaining presently-tenured faculty, the new or modified policy "must reflect some controls governing the number of tenured faculty members and the use of criteria other than the present policy, which makes tenure somewhat automatic for all persons after a period of five years of teaching."

STUDENTS

Establishment of an institutional loan fund drawn from corporate and private sources to meet the financial needs of students from middle-income families was recommended. This would provide assistance to those who do not now presently qualify for federal or state aid.

All members of the college community were encouraged to assume responsibility "to provide opportunities for the individual growth and development of each student through formal efforts and informal contacts with students," thereby assisting the student to arrive at or reinforce "a reasonable framework of belief" or "a philosophy of life."

PUBLIC SERVICE

Development and implementation of a work-study cooperative academic program was suggested, "built on the record of voluntary service and concern for the community achieved by Marian College and its students during the past."

FACILITIES

A moratorium on all capital expansion in the immediate future, with the possible exception of the extension of the gym and installation of bowling alleys in the area below the gym was urged in the report.

Unused classrooms and other areas should be converted for independent-study and seminar-type rooms, according to the commission's findings.

THE FIRST FULL operational changes indicated by the study are expected by the 1974-75 academic year, while implementation in some areas is possible by the fall of 1973.

Founded in 1937 by the Sisters of St. Francis, Oldenburg, Marian has a present enrollment of approximately 800 men and women. Its 114-acre campus is located on Cold Spring Road in the northwest area of the city.

Parents 'kidnapping' teens from Children of God camps in cult's latest battle

The parents say that their children are being "brainwashed" by religious charlatans. Their sons and daughters have countered that the parents have interfered with their freedom of religion by "kidnapping" them.

These charges and countercharges are the latest, and possibly the weirdest, of the developments in one of the more puzzling phenomena of the 1970s—the Jesus Movement cults.

The movement has picked up momentum in the last two years, usually attracting youths in their late teens and early 20s. Many of the children have left their homes to live in Jesus Movement "communes" in various parts of the nation.

The movement's members disdain organized religion, charging that it is in the grasp of a decadent society.

AMONG THE MORE popular groups in the Jesus Movement are those who identify themselves as The Children of God. Their activities have included entering church services in sackcloth and ashes and

shouting "repent" to the often startled congregations. Currently, some young Jesus Movement adherents in cities across the nation have become the targets of a massive "deprogramming" effort by their parents. The efforts included abducting the children on the grounds that they are being held captive by the movement through some form of hypnosis.

The youths, however, are complaining that the parents have arranged for their "kidnappings" in an attempt to turn them away from their religion.

The parents, to carry out the "deprogramming," have formed a loosely knit organization called FreeCOG, which stands for Parents Committee to Free Our Sons and Daughters from the Children of God.

AT THE CENTER of the abduction controversy is Ted Patrick, 43, of San Diego, a former community relations consultant to Gov. Ronald Reagan of

opinion
reaction
analysis
background

California. He was instrumental in founding FreeCOG.

Patrick said he became concerned with the effects that the Jesus Movement had on young people when his 14-year-old son got involved. He said he found that other parents were facing similar and even more serious problems with their children.

A "DEPROGRAMMING" center is usually a private home or a motel where a FreeCOG team will try to convince the youths that they must change their ways.

Patrick explains that the team members take turns to harangue their captives with a constant barrage of questions about their cult practices. The purpose of the "deprogramming" is to break the "spell" that has been cast upon the youths by the Jesus cult.

Patrick and the parents feel that the abductions are justified. They charge that the offbeat religious sects have caused the returning children to need psychiatric help.

But some of the young people who have been abducted are not taking the abductions lightly. Several have filed court suits and are asking to be paid damages. Others are contending that the abductions are a breach of their religious freedom.

BUT WELL IN advance of the abduction controversy, both Catholic and Protestant clergymen had some sharp criticisms to make of Jesus movements.

Father Laurence T. Murphy, head of the U.S. bishops' office of higher education, described the Jesus Movement as "often utterly naive and occasionally so wrapped in fantasy as to be unreal."

In a document dated July 7, 1972, Father Murphy said some of the movement's followers are drug users who are seeking alternative and substitute experiences. But he added that for some "it may well be a genuine religious experience prompted and guided by the Holy Spirit."

LETTERS TO THE EDITOR

Seconds Ms. Gaither's views on pornography

To the Editor:

Three cheers for Ms. Gaither ("Letters", March 23). In a few words she has summed up what I've been trying to convey to mature adults all my life.

The Bill Of Rights guarantees publishers freedom of the press. However, as good Catholics and supposedly mature individuals with high moral standards, we must choose whether we read or discard pornographic materials.

Ms. Gaither summed it all up beautifully by saying, "What is needed is not censorship, but a whole system of teaching people to be comfortable with and proud of their bodies, and realizing that body and mind and soul are all necessary to make a person."

Times are changing and so is our country's moral standards. Teaching is the key word. Children are more educated at an earlier age and with mass production, pornographic materials are much easier to obtain. This shows why parents should educate their children earlier in life and not wait for them to pick up bits and pieces at a corner drug store or learn the "hard way."

I also agree that sex-oriented books etc. should be kept under the counter, but to ignore their presence is absurd. Furthermore, who are we to dictate what other

individuals can read or see? Remember, we as Catholics have our faults and failures too. It's only through prayer that we can better ourselves and others.

Kevin J. Beringer

Indianapolis

Sunday 'sacrilege' vexes J. F. Blocker

To the Editor:

According to Science magazine, two out of three Catholic wives use a method of birth control forbidden by the Church. Most of these wives receive Communion at least once a month. Msgr. James McHugh, director of the Family Life Division of the USCC termed the figures "generally quite accurate."

One might wonder how to equate the marked decrease in the number of penitents with the marked increase in the number of communicants in the Church today. Is it possible that we have witnessed a sudden influx of sanctity among Catholics, or is it possible that we are witnessing sacrilege every Sunday on a scale the Church has never before seen?

Can the shepherd (Bishop) or his priests plead inculpable ignorance? Can the Catholic school system feel no responsibility in these acts?

Judgment Day should prove interesting!

J. F. Blocker

Clarksville, Ind.

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JESUS

Suffering Servant

BY FR. AL McBRIDE, O. PRAEM.

Historians in the future may look back on our times as the "Age of the Martyrs." Mindszenty, King, the Kennedys, Gandhi and the holocaust of the Jewish community and the Hiroshima community are powerful exhibits of the palm of martyrdom so generously distributed in the twentieth century. It is common enough to hope that all these witnesses have not died in vain. This means that our hope is that the world of the year 2000 will be reborn to the quality of life that is worthy of the people who died to bring it about.

The Bible speaks of Jesus as a suffering servant. In our language this means Holy

Martyr. The expression was born in a painful slave pogrom enacted against the Jews by the Babylonian invaders five centuries before Christ. Isaiah personalized the grief of this people by writing four poems in tribute to the way in which their faith endured through the humiliation. Israel remained a faithful servant of God, even though it meant almost limitless degradation.

ISAIAH CHARACTERIZED his people as a suffering servant, whose passion would lead one day to new life and justice for all peoples. The most famous of his poems is found in chapter 53. It bears so close a resemblance to the martyrdom of Jesus that it has been called by many, "the passion of Christ according to Isaiah." The beauty of Isaiah's insight is that it prepared the world for an understanding of the redemptive power of

suffering that would find an extraordinary realization in Jesus.

Of all the things that happen to us in life, suffering and death seem to resist our power to make sense of them. The massive suffering of so many people in our time requires the pen of an Isaiah and the teaching of Jesus to save it from being a mere cruel absurdity.

Richard Rubenstein, in his work, "After Auschwitz," looked on the Jewish holocaust as such a nameless cruelty that he repudiated the traditional Jewish hope in the God of history whose ultimate intention for man is justice and love. The only meaning he could find is a nature-god, similar to the old pagan one, wherein man is subject to the inevitable cruelties of the turning of the globe. The mills of the gods grind slowly but surely, and every so often his people are fed to the crushing gristle of the stones.

ABRAHAM HESCHEL, on the other hand, with fidelity to an Isaiah, looks rather to the rebirth of his people in Israel. He acknowledges the holocaust as a redemptive death that led to the resurrection of his people once more in the holy earth. He sees meaning in the tragedy and the return. It is meaning, not only for the Jewish community but for all men tormented by personal suffering. Israel is for him, "an echo of eternity," speaking to the world of the ultimate beneficence of the God of history.

Jesus, as the suffering servant, offers ultimate hope to everyone trapped by personal suffering and numbed by what appears to be the total loss of meaning. Suffering of itself, of course, has no meaning. Pain is a fact. Meaning comes when we personally relate it to the quest for a reconciled world. We all know that sin abounds in this world, and that sinners are notorious for their indifference to accountability for their deeds.

THE SINNER HARMS persons and causes them pain, but does not remain to heal and take responsibility for the reconciliation. The suffering servant offers his pain as an act of healing love to bring persons together again. Isaiah says it best:

Surely he has borne our griefs and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. (Isaiah 53:4-5)

The temptation is to give up too soon, to lose heart because we don't see results right away. Yet the martyrdom of Jesus did produce results of abiding radical hope and love in our midst. He remains the enduring embodiment of all that is most decent and fraternal, despite sinners' persistent efforts to rid the world of this confidence. Isaiah sums it up:

He shall see his offspring, he shall prolong his days; he shall see the fruit of the trouble of his soul, and be satisfied. (Isaiah 53:10,11)

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"You address me as 'Teacher' and 'Lord' and fittingly enough, for that is what I am. But if I washed your feet—I who am

Teacher and Lord—then you must wash each other's feet." (NC sketch by Eric Smith.)

THE CHURCH AND I

Theology tested by rascals who haunted forums

BY F. J. SHEED

In our first days on the Catholic outdoor platform we had not a notion of the intellectual labor we were letting ourselves in for. As against the Reformation Protestant we felt we had only to prove that Scripture was not the sole rule of Faith. As against the materialist we would prove the Existence of God, the Immortality of the Soul, the Credibility of the Gospels, plus, of course, the Divinity of Christ.

On all these topics there were well-learned "proofs," we had only to make sure we understood these, then go out and use them victoriously. We were the first body of Catholics who tested out the sword of apologetics in actual conflict—not on paper, not on the convinced, but on the people whose doubts they had been devised to answer.

VERY EARLY WE MADE the discovery that, valid as the arguments might be, they made precious little impression on the man in the street—that abstract figure who was so living a reality to us. There were a handful of concerned opponents who would fight them with considerable ingenuity. But on the ordinary listener they made no impression at all, because he did not attach enough meaning to God, or the soul, or the Gospels, or even Christ, to care whether the proofs were valid or not. If our conflict with the hecklers entertained him, he would stay and listen to it; but he himself remained untouched behind an indifferent "So what?" To contend with that we had to go ever deeper into the reality of God, and the soul, and the Gospels, and Christ. The outdoor crowd turned into a school of theology.

An eccentric school, I admit. It had none of the calm or the ordered procedures of a seminary. But it had an immeasurable, very unseminarian, vitality, with more than a touch of that wrestling with wild beasts at Ephesus which St. Paul tells of. Our listeners were their natural selves, only more so; they forced us to be ourselves, our worst selves too often. Whatever happened to our teaching, we certainly learned as we never could have learned elsewhere.

THE STREET-CORNER speaker needs questioners if he is to gain and hold a crowd. We had them. At almost every meeting in those days we could count on members of certain violent no-popey groups, of whose existence the ordinary Protestant knew nothing, to heckle us about the bloodstained history of the Church and the sexual misconduct of popes and priests and nuns. It all took me back to my early boyhood when my Presbyterian grandparents introduced me to the fires of Smithfield, the Inquisition, and the Awful Disclosures of Maria Monk.

A whole parade of these men passes before my mind's eye. One of them was a man with burning eyes who seemed to loathe us. One night he failed to appear—the previous week at a meeting of his own he held up and ridiculed what he said was a consecrated host; Catholics in his crowd advanced on him menacingly, he ran, they caught him and threw him bodily over the park railings. He came back to heckle us only after a long while.

A comrade of his, quieter in manner, concentrated on sex in the confessional. A number of junior speakers joined in a novena, praying that they might be free of him. They did not specify how. Before the nine days were over, he was arrested. He got two years for bigamy.

We who knew all these men were enchanted by an account in their magazine of one of them arriving at a Catholic outdoor meeting and "finding Brother X standing firm for the Lord." Their way of standing firm could be so very odd.

One of them used to stand in front of my platform facing the crowd and telling them of abominable crimes for which I had been imprisoned. Once he told me that he had been challenged by an atheist on the existence of God; he asked me to instruct him in some of the arguments he had heard me use. Over a pot of tea I did my best. When I arrived for my next meeting he told me that he had won the debate. Five minutes later he was telling my crowd of my unspeakable past.

ANOTHER WOULD TELL the crowd that our young women speakers had solicited him the night before in Piccadilly. When this one died, a young woman speaker said the De Profundis on the Hyde Park platform for his soul's repose.

There were any number more of them. They were paid for their performances, very poorly, as we learned. And we got the impression that some at least of them thought (wrongly, of course) that we were paid as they were, had no more belief than they in what we were saying, and had, like them, to put on a colorful act to keep our jobs.

They were not an ideal context for the delivery of Christ's message. But there was no avoiding them. We learned to handle them, keep them in proportion so to speak, and use their questions as a basis for the instruction of the crowd.



"Surely he has borne our griefs and carried our sorrows . . ." (NC photo by Jack Hamilton)

CATECHETICS

Probing the mystery of human suffering

BY FR. CARL J. PFEIFER, S.J.

For two weeks I lived night and day in a hospital. I was a temporary chaplain responsible for some 250 patients. Suffering was around every corner, behind every door, on every face. Physical and emotional anguish seemed to be the total environment in which I moved. After two weeks, my duty finished, I walked out for the first time in 14 days into the fresh air.

As I strolled around enjoying the sunny outdoor doors, my mind and heart remained inside with the sick and dying. I was sensitive to sorrow and pain in the eyes of so many of those passing me by as they entered the hospital to visit patients. Sickness, pain, sadness had eaten into my heart, my feelings, my bones. It took several weeks before the dull ache of unremitting, daily contact with suffering gradually left me.

Why must people endure so much pain? Why, if God is as good as we believe he is, does he permit people to suffer? If Christ came, as he said, to bring life, and joy, how explain the continuance of misery and pain? What sense is there in suffering? Questions like these spontaneously rose up

in my mind in the aftermath of sharing people's pain so intimately for just two short weeks.

THE MYSTERY OF HUMAN suffering remains for me, as for everyone, a mystery. There is no glib answer to give a woman painfully dying of cancer. What simple solution can one propose to a man torn with inner emotional torments? Or what definition can be prescribed for a youth who just lost an arm, eye, or leg? Suffering is and remains even for the believing Christian a deep mystery, capable of opening one to a peaceful, patient love of God and others, or of locking oneself inside one's misery in hardening self-pity.

I feel that religious education (at home, from the pulpit, in the classroom, beside the hospital bed) should begin with the humbling admission of suffering's mystery. The book of Job in the Old Testament is a remarkable testimony to the inadequacy of reason, logic and argument alone to plumb the sorrows of life. After long discussion, Job finally bows in silence before the mysterious presence of God in his life and places himself trustingly in God's hands (Job 38-42). We do well to begin where Job concluded his search, silent before the mystery of God's involvement in human pain.

Perhaps nothing is more comforting and encouraging to people faced with the mystery of suffering than the startling reality of Jesus' suffering. Many Christians find it hard to believe that Jesus Christ really suffered physical and emotional pain. The Scriptures movingly portray Jesus, like us, suffering, at times intensely. "He learned obedience in the school of suffering" (Heb 8:8). The physical agony of being beaten with clubs, pierced with nails, and hung from a cross were very real. The emotional anguish of fear, loneliness, rejection, depression were equally painful.

A GLANCE AT THE crucifix on the wall of every Catholic hospital room does not give a logical explanation to human suffering. A catechism lesson on Jesus' passion and death fails to rationally explain human pain. But faith and hope evoked by the realization that God's own son shared the sharpness and dullness of pain suggests that suffering is not wholly senseless. Somehow his suffering sheds light on the meaning of our suffering.

The New Testament identifies Jesus with the "suffering servant" described by the prophet Isaiah (Is. 52:13-53:12). As God's "suffering servant" Jesus bears the weight of man's agony, takes upon himself the depth of misery each person experiences in some form or other. His motive: to be of service to suffering mankind. The outcome: the conviction in faith that all suffering borne out of love and service can be creative of new life and joy even in the midst of sorrow.

Knowing Jesus, who suffered with and for us, is the key to discovering meaning and hope in what appears so utterly senseless. As the Second Vatican Council teaches—summing up centuries of (Continued on Page 7)

BY FR. QUENTIN QUESNELL, S.J.

Why call Jesus "the suffering servant?" The idea comes from two places in the Bible. First, from his own words in the Gospel. "Who is greater?" he asked the disciples at the Last Supper. "He who sits at table or he who serves? But I am in your midst as the one who serves you."

He shows himself aware of how strange the title is in this instance. They had always called him Lord. And he was their Lord. But he was a Lord who served his disciples. He made himself the servant of those who were his servants. "It will go well with those servants whom the master finds wide-awake on his return. I tell you, he will put on an apron, seat them at table, and proceed to wait on them."

He had a reason for speaking this way and showing himself in this role. He revealed it to his followers that same night before he died. "You address me as 'Teacher' and 'Lord,' and fittingly enough, for that is what I am. But if I washed your feet—I who am Teacher and Lord—then you must wash each other's feet."

HE SERVED THOSE who called themselves his servants, so that they could learn the way they should serve one another. "What I did was to give you an example; as I have done, so must you do." They were his servants, and "a servant is not greater than his master." "If anyone would serve me, let him follow me; where I am, there will my servant be."

And where is Jesus going when he speaks these words? Where shall his servants follow Him, and where will they be together with him? He is going to do the supreme service. He is going to his suffering and death on the cross. That is where his servants are to join him.

Jesus' death is the great service he performed for us. He loved us and gave himself for us. He died for sinners. And this is the great service of one another we are to learn from him. "Love one another

LITURGY

Prayer norms are outlined

BY FR. JOSEPH M. CHAMPLIN

"Is it okay to use eucharistic prayers other than the four we now have in the missal?"

One of our young priests asked me that question the other day following a religious education conference in Utica, N.Y. His is a fairly frequent inquiry, but we know that some of the clergy don't even bother to raise the issue—they are, and have been for a long time, employing various unofficial, non-approved texts in this part of the Mass.

Eucharistic prayers of that type abound. The interested person can find them published in hard back volumes by commercial firms or stapled together and privately distributed through the underground railroad. Some are quite good; others leave much to be desired. Almost none (Continued on Page 7)

QUESTION BOX

Can God be present in world where innocent suffer?

BY MSGR. R. T. BOSLER

Q. Where is God? We were taught that God knows all things and does all things. Can he move the minds and hearts of men? If he can, then why abortion and wars and the killing of innocent children everywhere? Men suffer and die because of sins they commit, but unborn babies and small children have no sin. Please help me. Doesn't God hear our prayers?

A. God knows all things and can do all things—even move the minds and hearts of men—but not the way we humans think He ought to. That's our trouble. Without realizing it, most of us break the First Commandment and worship a strange god. If we were



almighty, we wouldn't run the world the way it runs. Isn't that our problem?

It is discussed in great depth in the Book of Job. There you will find the same questions that bother you. The answers you read there will not satisfy you any more than they satisfied Job at first, but they will humble you and help you accept the fact that God is totally beyond our understanding and that his ways are not our ways and that faith demands a leap into the unknown and a taking of a great risk in trusting God that alone give peace.

You raise the ultimate questions to which the Bible responds. There you learn that God creates man in his own image, gives him the power to help shape and create this unfinished world, takes the awful risk of including with this power a share of His own freedom. It's this freedom that makes it possible for man to cooperate or not to cooperate, to love or

not to love—in a word, to sin. It is sin that brings evil, not only for the individual human who sins, but for the whole world in which he lives.

It is through sin that man learns the mysterious and frightening truth that the whole human race is so united and so constituted one entity that mankind as a whole is created in the image of God, who is uniquely one yet Three. From human beginnings till the present sin accumulates and affects all men, even those not old enough to commit personal sin. (The children who are poisoned by rats and starve in the slums of big cities are the innocent victims of the accumulated sins of mankind.)

Sin becomes a mysterious power that overwhelms man, turns brother against brother and destroys the unity of the human race. There is no saving man from this evil except through God Himself. The Bible is the account and explanation of how God is Savior. It is ultimately by uniting Himself with sinful mankind through his only Son, Christ Jesus, that God answers your problem. As "A New Catechism" (the so-called Dutch catechism) expresses it:

"In every question about God, we must ask ourselves what has been revealed in Jesus. His life shows us now how God, in his true omnipotence, fights with sin and suffering, in a different way, more mysterious, fiercer, more involved and more triumphantly than our ideas of omnipotence could have imagined. His is the final victory over our guilt and our mortality. Why it was accomplished precisely in this way we do not know. What we do know is that it is a mystery of light and goodness. Faith in Jesus Christ means that we see, to some extent, with the eyes of God." (p. 20)

So, read in your New Testament what Jesus thought of sin and what should be done about it and by learning to know Him discover all that you will ever know about God this side of eternity.

Q. Will God judge us according to the

the saints and speak in behalf of those living and dead.

—Final doxology. "The praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people." A congregation's "Great Amen," therefore, should be loud, clear, (ideally) sung, and repeated enough times to give it power and force.

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conscience we have at the time of our death? If so how about an individual who has a scrupulous conscience, who thinks his actually venial sins are mortal because of a morbid conscience or constitution?

A. He who will judge us is Love. Have confidence and trust in His mercy. You are disturbed because you were told somewhere that a person who thought that what in reality was no serious sin or even no sin at all was serious and then deliberately and freely did it would be guilty of serious sin. This is true, if by doing so the person intended to offend God

in a serious way. But scrupulous persons do not intend to offend God; just the opposite, they are constantly imagining that some little insignificant thing they did was a serious offense against God, and they worry themselves sick over it.

Q. Many years ago I was very foolish to have an abortion, which at the time seemed a blessing until I fully realized the horror of it and have suffered very serious conscience pains. I went to confession and received absolution and have been receiving the sacraments regularly. Now

that our bishops are reminding us that those Catholics who have an abortion performed are excommunicated, I am a very unhappy old lady and much worried and wonder where I stand.

A. You confessed your sin long ago and were forgiven. The forgiveness included absolution from any excommunication you might have incurred. Your letter is a lesson in itself that may keep others from making your mistake.

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Prayer norms are outlined

(Continued from Page 6)

enjoy official approval (we will look at one exception, the "Belgian Eucharistic Prayer for Children," next week). Nevertheless, both the Holy See and national bishops' conferences apparently contemplate the future authorization of additional "canons."

INEVALUATING these texts, I think we ought to keep in mind the chief elements of a proper eucharistic prayer as outlined in the reformed Roman Missal's General Instruction (Article 55). Then it will be possible to evaluate how well or how poorly innovative ones adhere to the Church's present liturgical guidelines.

—Thanksgiving. We should note that the eucharistic prayer actually begins with the introductory dialogue before the preface and continues through the Amen before the Lord's Prayer. Hence the preface is intimately linked with that which follows. In this section the priest, speaking in our name, praises the Father and gives him thanks for his overall work of saving us for some particular aspect of it (the day, the feast, the season).

—Acclamation. United with the angels, all present (priest and people, not just choir alone), sing or recite the "Holy, holy, holy Lord." This forms a response to the celebrant's call for words of praise and thanksgiving.

—Epiclesis. An obviously technical term from the Greek denoting "a calling upon"

or "a calling over here," it categorizes a portion which invokes God's power, especially in reference to the Holy Spirit. These invocations ask that our gifts of bread and wine may become Christ's body and blood; they also plead that Jesus may be a source of salvation for those who receive him in Communion.

—Institutional narrative. "The Last Supper is made present in the words and actions of Christ when he instituted the sacrament of his passion and resurrection, when under the appearances of bread and wine he gave to his Apostles his body to eat and blood to drink and commanded them to carry on this mystery."

—Anamnesis. "Do this in memory of me," our Lord said, and here we "recall" his passion, resurrection, ascension and look forward to Christ's second coming in glory.

—Offering. This is the real Offertory of Mass, not the earlier section traditionally called that during which we bring forward and present the bread, wine and monies. Here instead "the Church—and in particular the Church here and now assembled—offers the Victim to the Father in the Holy Spirit." Our gift now is a divine one, not the good, but human, limited items presented before hand.

—Intercessions. The whole Church of heaven and earth celebrates each Eucharist. At this point we pray through

When the rich nations get richer

BY JAMES R. JENNINGS

"The charge that private enterprise abroad is imperialistic bothers me," said George Bush, former U.S. Ambassador to the United Nations. He was reacting to charges that President Salvador Allende of Chile had made before the UN. Bush went on: "It (overseas investment) is one of the things that makes us great and strong. Nothing in our foreign trade is supposed to exploit people."

This exchange between Allende and Bush typifies two ways of viewing the question of world justice; the "supposed-to-be" perspective as opposed to the "the way it is," perspective.

The Bishops at the 1971 Roman Synod perceived something of the way it is when they observed that "serious injustices are building around the world of men a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world."

THE BISHOPS went on to say that the concentration of wealth, power and decision-making in the hands of a few may well lead to "a new form of colonialism in which developing nations will be the victims of the interplay of international economic forces."

At Vatican II, the Bishops had noted: "The developing nations will be unable to procure the necessary material assistance unless the practices of the modern business world undergo a profound change." The Bush thesis that private overseas investors do not intend to exploit is, at best irrelevant.

Third Worlders are not interested in

Jennings is associate director of the Division of Justice and Peace of the United States Catholic Conference.

whether highly industrialized nations of the North think their business practices are or are not exploitative. Nor are they overly concerned with Church rhetoric.

Their dominant concern is with the reality of exploitation, which maintains their people in poverty, illiteracy and oppression. And no amount of what-is-supposed-to-be rhetoric will wish away that reality.

Julius Nyerere, the Catholic president of the young African nation of Tanzania, speaks for Third Worlders when he acknowledges that it is not simply that some countries are poor and some are rich. It is that the rich have determinative power over the lives of those who are poor.

FURTHERMORE, HE maintains that the international social and economic system supports these divisions. He concludes, as does Pope Paul VI, that the consequence of this unjust system is that poor nations get poorer while rich nations get richer.

In the world power game, the nations of the Third World are relatively powerless against the industrially developed nations of the First and Second Worlds.

It is little wonder, then, that the Bishops at the Roman Synod advised the less developed countries that it is "by taking

their future into their own hands . . . that they may cope with the unequal relationship within the present world complex."

But the "taking" for their own development will not be easy. America, as the world's superpower, will be deeply involved in any maneuver, either as an inhibitor or a catalyst as these nations attempt to exercise what the Synod of Bishops called "the right to development."

Probing mystery

(Continued from Page 6)

Christian experience and faith—"Through Christ and in Christ, the riddles of sorrow and death grow meaningful" (Church in Modern World, 21). For he passed through the experience of pain into a richer, new life which he shares with us—a life ultimately flowering into a situation in which "he shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain" (Rev 21:3).

THE RELIGIOUS educator has the opportunity and privilege of enabling others more honestly to face the mystery of suffering in the light of Christ, the "suffering servant." United with him, the Christian who knows suffering, can say with St. Paul: "Even now I find my joy in the suffering I endure for you. In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the Church" (Col 1:24).

With Christ our sufferings can open our hearts to service and love.

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CATHEDRAL IS HOST

CYO Music Contest slated on week-end

Cathedral High School will host the annual Cadet Archdiocesan Instrumental Music Contest this week-end. More than 280 piano soloists in five

classes will begin competition at 9 a.m. Saturday, March 31, continuing until the noon recital of finalists in each division. Medals will be presented to

the outstanding soloists, with red and white ribbons to other finalists.

Instrumental soloists and ensemble competition will begin at 12:30 p.m. Sunday, continuing until 2:30 p.m. Nine parishes have entered the band/orchestra division, competing from 3 to 5 p.m. Bands with fewer than 25 members will compete in the B Division, while larger bands are entered in the A Division.

Judges will include area music teachers and Catholic high school band directors.

The Cathedral cafeteria will be open both days for snacks and refreshments. Parents are welcome to attend at no charge.

St. Simon's grapplers cop 6th title in row

INDIANAPOLIS — St. Simon's parish captured its sixth consecutive championship in Cadet Boys Wrestling in last Saturday's tourney held at Chataud High School. The

Detailed results of the Wrestling Tournament will be carried in next week's Criterion.

League champions survived strong competition from St. Jude's, winning by a scant eight points, 58-50.

St. Malachy's and Our Lady

Purichia coming back to Chataud

INDIANAPOLIS—Stephen A. Purichia, a former assistant coach at Chataud High School from 1969-72, has been named to succeed Dick Dullaghan as head football and wrestling coach there.

The announcement was made this week by Chataud principal Stephen J. Noone.

During the past year Purichia served as graduate assistant football coach at the University of Cincinnati, where he will receive a master's degree this spring.

Purichia is a graduate of Washington High School and Indiana State University. During his previous stint at Chataud, the Trojans posted a 26-4 football record, winning the Indianapolis City Championship in 1970 and 1971.

of Lourdes tied for third place in overall team points with 43.

Individual weight champions were scattered among nine parishes, with St. Malachy's capturing three titles in the 119, 138 and 160-pound categories.

Four parishes registered double winners: St. Simon's, 80 and 105; St. Catherine's, 93 and 126; Little Flower, 112 and 175; and St. Michael's, 132 and heavyweight. Other winners represented Our Lady of Lourdes, St. Roch's, Holy Spirit and St. Jude's.

Team trophies were presented to the top three overall winners, while ribbons were awarded through fourth place in each category.

More than 300 wrestlers participated in the tourney, with at least eight competitors in each weight division.

Speaker named for Teen Forum

TERRE HAUTE, Ind. — "What Color Is God's Skin?" will be the subject of Brother Stanley Shepherd, O.S.B., music director at Holy Angels parish, Indianapolis, at the sixth monthly meeting of the Vigo County Catholic Teen Forum, to be held from 5 to 7:30 p.m. Sunday, April 1, at St. Joseph's parish here.

A portion of the Holy Angels youth choir will provide entertainment. The program will also include a discussion, Youth Mass and light supper. A donation of 25 cents is requested.

'Day of Life' is scheduled at St. Jude

INDIANAPOLIS — Members of the St. Jude parish CYO and CCD high school program will present a "Day of Life" on Sunday, April 1.

Father James Wilmoth, faculty member at the Latin School, will speak on "The Role of Today's Teen-ager" at the opening session at 2 p.m., to be followed by a panel of students from Roncalli, Southport, Latin School, Our Lady of Grace and Cathedral.

The student panel will discuss practical involvement in school, church, work, home and community projects. Following a communal penance service, to be conducted by Father John Hartzler, pastor of St. Mark's parish, the students will design special products for use in nearby nursing homes and families.

Father Gerald Burkert, St. Jude's pastor, will be principal concelebrant for a Youth Mass, to be offered at 4:30 p.m. A light lunch will follow.

A \$1 fee will be charged to cover supplies. All area high school students are invited to participate.

Proclamation

INDIANAPOLIS — The week of April 2 has been proclaimed "Marian College Drum and Bugle Corps Week," by Mayor Richard G. Lugar in recognition of the corps' official representation at the 52nd Annual Festival of States Parade in St. Petersburg, Fla.

Mayor Lugar has entrusted corps director John Sweeney with an official key from the Hoosier capital, which will be presented to the most distinguished citizen of Disney World, Mickey Mouse. Another key will be presented to the mayor of St. Petersburg.

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Play Contest finals on docket

Finals in the Junior CYO One-Act Play Contest are scheduled this week-end at Roncalli High School in all three

CYO NOTES

Schedules have been mailed for the Cadet Boys and Girls Dual-Meet Track Leagues, to begin the week of April 15. There are 14 parishes entered in the Boys League and seven in the Girls League.

All kickball coaches will meet tentatively Thursday, April 12, at the CYO Office to receive league information and schedules.

Deadline for the Spring Cadet and "56" Baseball Leagues is April 2.

The Junior Girls Volleyball League play will be concluded next week-end, followed by playoffs.



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CADET WRESTLING CHAMPIONS—Pictured above are the 1973 CYO Cadet Wrestling Dual Meet and City Tournament Champions, from St. Simon parish. St. Simon, considered by some as the UCLA of CYO Cadet Wrestling captured their 6th straight CYO championship by holding off the challenge of St. Jude and using nine boys to score 58 points in tournament competition. St. Simon also captured its sixth straight Division Two Championship and Fifth Dual Meet League Championship. Adding to these impressive credentials is the fact that St. Simon has never lost a dual meet in the history of the league. The coaches of St. Simon are Bill Norton (back left) and Tim McGovern (back right).

List workshop topics for CYO Convention

A series of panel presentations were announced this week to be given at the 16th annual Junior CYO Convention, to be held April 13-15 at Secena Memorial High School.

"To Seek A Newer World" has been selected as the convention theme, according to adult planning chairman Walter F. Miller of Our Lady of Lourdes parish. He will be assisted by Joseph M. Delaney of Little Flower parish as vice chairman and Mrs. Miller as housing chairman.

Parish and deaconry units were reminded of the advance registration deadline of April 9. Cost per student until that date will be \$7.50. Later registration will be \$8.

PANEL TOPICS will include: "Challenge of the Priesthood," "Alcoholism from a Teen's View," "Meaningful Prayer," "Abortion," "Medical Science Re-creates the Crucifixion," "Communal Penance Service," and "Just Who or What Is God?"

Convention keynote will be Father Lawrence Moran, pastor of St. Joseph's parish, Rockville.

A SPECIAL Palm Sunday liturgy will be scheduled on Saturday evening, prior to the convention dance.

Other highlights will include the Friday evening social mixer

and "meet the candidates" session, elections and installation of new Archdiocesan officers and the closing banquet with the announcement of the Roger Graham Memorial Awards to the outstanding boy and girl.

Archbishop George J. Biskup will be special guest at the banquet.

Deaconry officials are reminded to submit candidates for the Archdiocesan offices and the Graham Awards. Deadline for both is April 9.

Musical slated

INDIANAPOLIS — "Our Hearts Were Young and Gay" will be presented by Ladywood-St. Agnes High School students at 8 p.m. Friday and Saturday, March 30 and 31, in the school auditorium.

Directed by Dr. Michael Warlum and Adrienne Sage, the cast will feature drama students Sharon Fraize, Erin Barnett, Dana Harnish, Ronni Brant, Mollie Cronin, Michelle Warwick, Susan Klug, Julie Diamond, Laurie Kenny and Jane Denison. Also featured will be Steve Foley and Michael Foley of Chataud High School and Mark Yeaton of Cathedral High School.

Tickets are \$1.50 and available at the door.

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St. Catherine's plans annual ball

INDIANAPOLIS — The annual Siena Ball, sponsored by St. Catherine's parish, will be

held Saturday, April 7, at the Msgr. Downey K of C hall, Thompson Road and Road 31. The Jack Brink Combo will play for dancing from 9 p.m. until 1 a.m.

Chairmen of the event are Mrs. Thomas Walsh and Mrs. Bert Clauson Jr. Admission is \$3 a couple, and reservations are not required.

Roncalli plans spring musical

INDIANAPOLIS — Roncalli High School students will present the musical "Annie Get Your Gun" on Friday, Saturday and Sunday, April 6, 7 and 8, in the school auditorium, 3300 Prague Road. Curtain time is 7:30 p.m.

Principal roles will be portrayed by Diane Dale, Hank Carrio, Nancy James, John Gorman, Bob Hammett, Ken Eacret and Rick McKay.

Reserved seats are \$2 per person. General admission prices are \$1.50 for adults, \$1 for high school and 75 cents for grade school students. Tickets are available in advance from the school or through Roncalli students.

Schedule panel on 'Drug Abuse'

INDIANAPOLIS — A panel presentation on "Drug Abuse" will be presented in St. Jude's cafeteria on Tuesday, April 3, at 8 p.m. as part of the parish's continuing Adult Education series.

Bert Nelson, chief counselor for St. Vincent Hospital's Drug Clinic, will head the three-man panel. A discussion period will follow. The presentation is open to the public. There is no admission charge.

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HENRY B. LITZINGER, 73, St. Anne's, Feb. 28. Husband of Hilda; father of Rita and Joseph Litzinger, both of Batesville; Mrs. Marie Federle of Columbus; Mrs. George Litzinger of Hamburg; Mrs. Luella Cressler of Mt. Orab, O.; Mrs. Joann Stoll of St. Peters; Wilbur Litzinger of Connersville; Mrs. Albert Messing and Emil Litzinger, both of Morris; brother of Mrs. Helen Wettengel of Tipton; Mrs. Alice Kirch of Indianapolis and Mrs. Frances Obelmeier of Sunman.

INDIANAPOLIS
CATHERINE PICKERING, 82, St. Anthony's, March 21. Aunt of Jennie Pigott.

HELENA A. PLEXEDONIS, 45, St. Patrick's, March 22. Wife of James; mother of Dennis Russell and Monica Bassett; daughter of Helen Olier; half-sister of Frank Maloney and Patricia Young.

AGNES J. REDMOND, 74, St. Bridget's, March 23. Sister of Gertrude Redmond and Marjorie Bechtel.

FRED H. BECKOM, 78, Sacred Heart, March 23. Husband of Elizabeth K.; father of John J. and Robert W. Beckom.

ANNA F. HARMON, 85, St. Catherine's, March 23. Mother of Forest H. Harmon.

HAZEL M. SLATTERY, 82, St. Barnabas, March 23. Sister of William and Robert Morris.

MICHAEL T. SULLIVAN, 65, Our Lady of Lourdes, March 24. Husband of Bettina R.; father of Mary E. Wieland; brother of Brian J., Dennis L. and Thomas J. Sullivan and Sister Marie Denise, S.P.

JOSEPH N. LENTZ, 68, St. Francis de Sales, March 26. Brother of Tim J., George J. and Frank J. Lentz, Mary L. Spickler, Evelyn Sauber,

Myla Swank and Eunice Minton.

MAURICE A. MORIARTY, 64, Our Lady of Lourdes, March 26. Husband of Marjory; brother of Father James Moriarty, pastor of St. Susanna parish, Plainfield; John J. and David J. Moriarty.

MARGUERITE MAHONEY, 75, Our Lady of Lourdes, March 26. Cousin of John Rocap.

EDWARD A. WICK, 49, Sacred Heart, March 27. Husband of Loretta; father of Gary L. Clawson and Sharon Schwarzweller; brother of Harry J. Wick and Laverne Shedd.

JOHN C. WUEST, 74, Holy Cross, March 27. Brother of Ida Hayes

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VIEWING WITH ARNOLD

'Save the Tiger' is sad film

BY JAMES W. ARNOLD

Middle-aged men have been feeling sorry for themselves all over the movie screen lately—shall we call it the Harry Kellerman syndrome? Or Slaughterhouse-Five-and-a-half? Anyway, Jack Lemmon, who portrayed our reckless youth, admirably cast in his gaunt forties—the quick-witted, restless eyes seem to signify something else now—to portray our disillusionment. Recently, he did it in "Avanti," a



The week's TV network films

MARLOWE (1969) (CBS, Friday, March 30): An ill-fated attempt to revive the Raymond Chandler style and wise-cracking private eye of 1940's Los Angeles. James Garner is not quite tough enough, and its anachronisms are obvious, but Carroll O'Connor and Rita Moreno add a good deal of class. Probably better than the competition as adequate entertainment for detective fans.

GRAND SLAM (1968) (ABC, Sunday, April 1): An Italian-made caper thriller, in which four crooks, each with a fatal flaw, carry out the intricate heist of a diamond company during the Mardi Gras in Rio. Tense and violent, but capably done, with the late Edward G. Robinson and Janet Leigh toning up the cast. Satisfactory entertainment for adults and teen-agers.

A LOVELY WAY TO DIE (1968) (ABC, Monday, April 2): An unintended satire of the tough-detective genre, with Kirk Douglas as a Bondish

comedy; now it is "Save the Tiger," a very sad film, a kind of "Death of a Salesman" for the 1970's.

An odd coincidence: I talked to a businessman this week who was alarmed at the fact that so many young people seem to be coming out of colleges with anti-business attitudes. They don't dig the profit motive, he thinks; somehow they have the outrageous idea that it is immoral. He seemed to want to blame it on a conspiracy of left-wing professors. The trouble with this guy is he's been too busy making a buck to pay any attention to art.

THE TRUTH is that the kids are emerging from eight years of contact with art and ideas, and American thinkers have never much approved of

ladies' man trying to catch the guys who really killed Sylvia Koscina's husband. The laughs come in the wrong places, but there are some, if you can survive the interminable leering and the dum-dum dialogue. Not recommended.

THE SUBJECT WAS ROSES (1968) (NBC, Monday, April 2): Frank Gilroy's Pulitzer Prize play about truth-telling between parents and between generations in a three-person Irish Catholic family. A touching and accurate psychological analysis of an ailing marriage, whose hangups are so typical of those who lived through the Depression and the Victorian sex pattern. Excellent performances by Patricia Neal, Jack Albertson and Martin Sheen. Recommended as relevant human drama for adults and mature teen-agers.

LORD LOVE A DUCK (1966) (NBC, Tuesday, April 3): Writer-director George Axelrod's wacky satire of southern California values, with Tuesday Weld as the all-American girl who desperately wants to be the life of the beach party, and Roddy McDowall as a bright student who manipulates people via hypnosis. Satisfactory, but only for those who enjoy offbeat satire: not for "America, Love It or Leave It" people.

THE FARMER'S DAUGHTER (1947) (ABC, Wednesday, April 4): A much-praised and popular film in its day, about a country girl who goes to work for a high society family of politicians. (It later developed into a long-running TV series.) This is vintage Loretta Young comedy-drama, with a lot of charm and wit, and excellent contributions from Joseph Cotten and the legendary Ethel Barrymore. Satisfactory entertainment for all, with a nostalgic flavor.

DON'T MAKE WAVES (1967) (CBS, Thursday, April 5): A small disaster of a film, centering on a beach house at Malibu as various sexy physical specimens chase, tease and shriek at each other. It's both smutty and chaotic. The beach house slides into the ocean at the climax, which may indicate what the producer would really like to have done with the whole project. Among the unfortunate cast are Tony Curtis, Sharon Tate and Claudia Cardinale. Not recommended.

business as an ultimate way of life. I doubt that there is a more common theme in our novels, plays and films than this: that business corrupts the spirit, and profit-hunger spoils the dream. We are clearly a schizophrenic society: we work hard all week

milking the marketplace, and then indulge our guilt in our art. Few sermons may condemn capitalism, but the real sermons of this century come in books and films, and they have prophesied death to those who pursue the goods of this world.

"Save the Tiger" alternates among the poetic, the obvious and the gross as writer-producer Steve Shagan tries to tell us once again about the hero (Lemmon) who has had Success turn to ashes in his mouth. The main difference is that this man is a very specific creature: he must be about 50, old enough to nostalgia-trip on Bunny Berigan and Benny Goodman and to have fought at Anzio. He reminds me of Willy Loman because of his idealization of sports, specifically the old and inept Dodgers of the 1930's, who antedated "The Boys of Summer" by a decade. It was a ballplayer he really wanted to be, where the game was won in a kind of beauty and purity. An illusion, of course, not likely to be harbored by fans of the present generation.

St. Jude, Indianapolis, 8 p.m. "Religious Education Today," lecture-discussion, Fr. Francis Bryan, St. Gabriel, Indianapolis, 8 p.m. "Values: Yours, Mine, Ours," lecture-discussion, Sister Gilchrist Conway, S.P., St. John, Bloomington, 8 p.m. Wednesday, April 4 "Sleeping and Waking Is Prayer," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m. "Documents of Vatican II," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m. Thursday, April 5 "Marriage Enrichment," lecture-discussion, Mr. and Mrs. Thomas Maxwell, St. John, Bloomington, 8 p.m. "Adult Enrichment," lecture-discussion, five lecturers and courses, Our Lady of Grace, Beech Grove, 7:30 p.m. "Inquiry Class," discussion, St. Charles, Bloomington, 7 p.m.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, March 30 "Operation Presence," lecture-discussion, St. Barnabas, Indianapolis, 7:30 p.m. "The New Testament," lecture-discussion, Msgr. Joseph Brokhage, St. Lawrence, Indianapolis, 8 p.m. Sunday, April 1 "The Sacrament of Penance," lecture-discussion, St. Mary, Danville, 7:30 p.m. "Why Be a Catholic Anyway?" discussion, St. John, Bloomington, 7 p.m. Monday, April 2 "Abortion," lecture-discussion, Mrs. Valerie Dillon, St. Roch, 7:30 p.m. "Celebrations: Why Do We Celebrate?" Father Jeff Godecker, Sister Antoinette Rensino, O.S.F., St. Anne, New Castle, 7:30 p.m. "Movies and Musings," film-discussion, St. Charles, Bloomington, 7:30 p.m. "Religious Education," lecture-discussion, Father Francis Bryan, St. Paul, Tell City, 7:30 p.m. "Adult Education," lecture-discussion, St. Michael, Indianapolis, 7:30 p.m. Tuesday, April 3 "Drug Abuse," lecture-discussion, Burt Nelson, B. Bell,

THE HERO also reminds me of Sinclair Lewis' "Babbitt"—it's just that his style of corruption is different. It's not conformity that dries the soul in 1973, but the need to Sammy Glickbustle in a world that has thrown away all the rules. If everybody cheats, who can stay honest and survive? So Lemmon finds that to keep his dress business going he has to cheat with the books, employ a professional arsonist to pick up some insurance capital, and hire a professional prostitute to gratify important buyers. (That, naturally, is a business expense, and essentially subsidized by the government as a kind of welfare program for middle-class salesmen.)

The basic hangups, though, are still Babbitt's. There is the romantic sense of the lost dream. He could have been a ballplayer or a musician, and all the nostalgia stuff is a device to get back to that time of innocence (not the world's, of course, but his). The belief in America as Business. The memory of the war as a glorious moment when his friends died and he survived, but for what? The big house with the pool, the color TV with the dog-food commercials, the daughter going to school in Switzerland because the kids in Los Angeles are in the high school johns shooting heroin? Most

strikingly, there is the perennial sex fantasy of the beautiful young girl who will somehow lead him out of the moral wilderness. (Old Fogey sentimentality, 90 proof). "Tiger" personifies her as a hip chick (Laurie Heineman) Lemmon picks up on the Sunset Strip, and it's a mistake. The mythical hippie, with her no-hangup sexuality and fondness for peace and joyful turning-on, is the only rival Hollywood has developed for the myth of the happy hooker. Babbitt was better hung up on a pom-pom girl.

THUS "TIGER" is a long way from new, except for incidentals. (E.g., the secret

meeting with the oily arsonist occurs in the balcony of a skin-flick theater. Lemmon's partner, a gentle nice guy played by Jack Gilford, recalls that 20 years ago it played "Quo Vadis." The hero replies, cynically, "It's the same now, only they take their togas off.")

Los Angeles works as an appropriate setting: a polluted paradise, where all the strangers are surly. The director, John Avildsen, also made "Joe," which has a similar (though more violent) confrontation between tired straights and eager counter-culture. But thanks to Shagan's script, this one is quite touching, especially in a "famous person" word game

the man and girl play where it is evident not only that their heroes are different but that he knows infinitely more of them. It is tough to fail, or even face reality, when your mind is a kind of gallery, a fantasy Hall of Fame.

"Tiger" is a civilized film, with a tragic moral viewpoint: it is without hope. We are all, like the tiger, a vanishing species. "I just want to be in love with something," Lemmon says, at a crucial point. The Christian is lucky, of course, as well as possibly mad. He could be defined as a man in love with something: long before profits and business and heroin and hippies came to be—"I am." (Not yet rated)



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